

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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WHOM SHALL MY SOUL BELIEVE?

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For, as Theosophy teaches, the next step in human evolution demands the development of a new faculty in man, *i.e.*, of Buddhi, and this power can only find expression through a brain-mind cleansed by the study of the impersonal, fundamental principles of life, the question naturally arises—where shall we look for those who really know what those basic principles are? For, without these to guide us in our thinking, we cannot "seize the key" of the future.

Countless possible answers to this question will doubtless occur to each one. There are preachers, teachers, philosophers and men of science in plenty inviting us to consult them on how to find our way among the intricacies of this confusing world. The fact that they very largely disagree with one another is discouraging. Whom shall we choose? Is there any basis for choice?

Theosophy asserts that there is. One of the most important gifts that this philosophy has made to modern man, who drifts about on the sea of life in a boat without a rudder, is the assertion that certain knowledge can be gained on the vexed subjects of the whence, how and why of things; that there are "those who know," those whose only object in life is to make available for those who do not as yet know, this accumulated wisdom of the ages; great emphasis being laid on the fact that man—every individual man—has the power to acquire this wisdom for himself. So, those in whose hearts and minds the above statements find response may leave the long and devious path of seeking here, there and everywhere to enter a straight though

narrow way to self-evident, consistent truth.

Can they tread this way to the end? Theosophy says definitely: Yes. Every man has within him the capacity to reach the goal. In a letter dated November 29, 1878, H. P. Blavatsky wrote, in describing the Theosophical Movement which she had been instrumental in launching three years previously, that the aim of this Brotherhood of humanity was partly to teach that man should rely on his own powers, consider himself his only saviour, "learn the infinitude of the occult psychological powers hidden within his own physical man" and develop these powers. (THE THEOSOPHICAL MOVEMENT, Vol. IV, p. 82, April 1934)

But with equal emphasis Theosophy insists that those who are endeavouring to obtain real knowledge need help in acquiring it. "There are two kinds of knowledge," writes H.P.B. (*U.L.T. Pamphlet No. 32*, p. 13), "the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects." Obviously the real is the knowledge we seek when we are looking for guidance in life—a constant, consistent and eternally reliable doctrine, to take the place of the shifting pronouncements of the devotees of the unreal knowledge, which, though it is coherent for a time and within a certain field of enquiry, changes as "new" facts present themselves to its promoters. And, just as it would be ludicrous to be so "independent" as to disregard the experience of our predecessors when studying the phenomenal world, so it would be equally absurd to try to forge ahead in the world where the real man has his being without the help of a guide, especially as the travellers in that field are few.

Where shall we find such teachers? At intervals, all through the ages, there have appeared among men human beings of obviously unusual learning and power who have taught their contemporaries the fundamental verities of life and death, of the invisible worlds and the spiritual causes that lie at the root of all we experience, collectively or individually. The names of some such beings readily occur to all of us, the great spiritual teachers of the race such as Krishna, Buddha, Jesus; and there are others whose names are not so well known or are known only to a few. Furthermore, we are told that, even during the periods when no member of this group of the guardians of humanity is engaged in public work in the world, our Elder Brothers, as they

are often called, watch over human affairs and make or keep available, in one way or another, the guideposts necessary for the progress in safety of those who are seeking truth.

The first thing to be grasped regarding these possessors of real knowledge is that they are themselves *human beings*, men like ourselves. They

are not a miraculous growth, nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents, under patent rights. (*Echoes from the Orient*, Chapter 10)

They are products of human evolution and exemplars of what each of us may become, if he will.

It is important to remember the above oft-restated fact. If we allow ourselves to forget that these pioneers of our race are essentially of the same nature as all its members, we may easily fall into superstition and regard them as "gods" or special creations. For their knowledge and powers are tremendous and are apt to set the imagination to work; and the more one studies those fragments of their Wisdom which they have thought fit to bequeath to the world, the more impressed one becomes with their "superhuman" stature.

Anyone who wishes to know more about the work, character, knowledge and powers of these men, whom H.P.B. describes as having "developed and perfected their physical, mental, psychic and spiritual organizations to the utmost possible degree" (*The Secret Doctrine*, I, 273), should search the writings of Madame Blavatsky and W. Q. Judge. And perhaps it will be well if from the very first the student takes with him, as sword and buckler in his struggle to get at the facts, the threefold advice often given to beginners: (1) Remember that no Spiritual teacher in the real sense advertises or offers himself to you as such; (2) that no true Spiritual teacher charges fees for instruction, for, having freely received, he freely gives; and (3) that the Masters of Wisdom have no quarrel among themselves, no fundamental disagreements on what they teach. There has never been incorporated into the body of knowledge they promulgate any fact the truth of which has not been verified over and over again by the independent investigations of great adepts. Nothing was finally accepted as a part of their system "till it was checked and confirmed by the visions—so obtained as to stand as independent

evidence—of other adepts, and by centuries of experiences." (*S.D.*, I, 273)

Another point to be noted—especially in the present stage of human evolution—is that these teachers do not appeal only to the intellect or the desire for power. Their pupils are told: "To live to benefit mankind is the first step." It is only to those aspirants in whom they note that love of their fellows is the motive force that they pay individual attention. This aspect of their nature and work comes out clearly in the following passage from *Isis Unveiled*:

Gautama-Buddha it was whom we see the first in the world's history, moved by that generous feeling which locks the whole humanity within one embrace, inviting the "poor," the "lame," and the "blind" to the King's festival table, from which he excluded those who had hitherto sat alone, in haughty seclusion. It was he, who, with a bold hand, first opened the door of the sanctuary to the pariah, the fallen one, and all those "afflicted by men" clothed in gold and purple, often far less worthy than the outcast to whom their finger was scornfully pointing. All this did Siddhartha six centuries before another reformer, as noble and as loving, though less favoured by opportunity, in another land. (II, 319)

Both these teachers withheld from the uncultivated masses "*the knowledge that gives power*"; and "who, that is acquainted with human nature, can blame them for it?" asks H.P.B. Their aim, as also the aim of their present-day representatives, the promulgators of real Theosophy, is to teach the people ethics in the first place—brotherhood. Theosophical ethics demand personal effort to purify thought and feeling and will no doubt in the long run influence the people of our time, since they are not based on a revelation of questionable origin or the sentiment of individuals, but upon basic principles which supply reasonable solutions for the fundamental problems we are all facing.

NOT for all the alliances in the world shall we renounce what we consider to be The Truth—or pretend belief in that which we know to be False.

—H. P. BLAVATSKY

MADAME BLAVATSKY AT A DISTANCE

[This memorial article, originally published in *Lucifer* for July 1891, is by Julia Campbell Ver Planck, later Mrs. Archibald Keightley, but perhaps better known by her *nom-de-plume*—"Jasper Niemand." This name is known in the Theosophical world as the recipient of the famous "Letters That have Helped Me," written for her and for Dr. Keightley—and for the use of others later on—by W. Q. Judge, at the express wish of H. P. Blavatsky. Julia Ver Planck was of great help to Mr. Judge in getting out *The Path* and wrote for it under various names. In answer to some enquirers as to her writings, she stated: "When I began to write articles along these lines, H.P.B. sent me a pen which I always used. The articles were and are always written in full objective consciousness, but at these times there is a feeling of inspiration, of greater mental freedom."—EDS.]

IT was in the Spring of 1885 that I first heard the name of H. P. Blavatsky and the word "Theosophy." We were at luncheon, and my hostess began opening her mail. She tossed one pamphlet impatiently aside, with the remark:

"Why do they send me that? I am not a Theosophist."

"What is a Theosophist?" queried I.

"A follower of Madame Blavatsky's Eastern teachings."

"And, pray, who is this Madame Blavatsky?"

With an exclamation at my ignorance—an ignorance caused by circumstances which had removed me from all touch with the world of thought—my friend handed the discarded pamphlet to me, saying: "Read that, and you will know her."

Prophetic remark! "*That*" was the Report of the Society of Psychic Research, and through it I did come to know her. Read with care, it left two distinct impressions upon my mind.

First. Its amazing weakness as a verdict. My people on both sides had been lawyers for generations. I was accustomed to hear testimony discussed. The circumstantial nature of the evidence; its fragmentary character; the insufficiency of testimony; the inadequacy of proof; the fact that a single witness, sent out for the *purpose* of discovering suspected fraud, and a witness whose account of his proceedings showed credulity and want of equipoise, all combined to fill me with surprise that any body of men should consent to issue matter so feeble

as their deliberate judgment. The Report bore no evidence to my mind save that of an immense prejudice, a predetermination to arraign and condemn.

The second impression left upon me related to Madame Blavatsky herself. I saw trace of her immense activity, her intellectuality, her work, and her influence. Evidently here was a power, whether for good, or for evil. Either she was an adventuress far surpassing all the world had ever known, an original adventuress who slaved for intellectual progress and rule as others slave for nothing, not even for gold—or she was a martyr. I could see no mean between. The force of her character took hold upon my imagination, and caused desire to know what were the teachings for which this woman braved—not alone obloquy, poverty, and persecution—but also the laughter of two continents, that laughter which is the deadliest weapon of the nineteenth century. So great impatience was engendered in me, so intense was my interest in the problem before me, that I went that same afternoon to hear a talk given by Mr. Arthur Gebhard in a private salon, and all I heard convinced me, as by illumination, that the Theosophical teachings filled a lifelong want of my nature; that they alone could reconcile me to Life and to Death.

As these teachings shed their beneficent light upon my path, I abandoned, so far as conscious thought was concerned, the fascinating Blavatsky puzzle. The attempt to solve her character ended. I had started upon an intellectual amusement; I had found a great Truth, found a hint of the Holy Grail, and all else was forgotten in this. "It matters not what Blavatsky is," I exclaimed; "Theosophy is the Truth. And Truth is what avails; its adherents are nothing." It was only later on, as the philosophy opened out before me, at once the lodestar and consolation of my life, that I discovered within myself, quite by chance, as it were, a profound, a passionate gratitude to that messenger who had dared all things, given all things, endured all things to bring this priceless and eternal gift to the Western world. She was my spiritual mother, my benefactor and my guide. In the light of this thought all lesser ones were swallowed up. The need of understanding her character disappeared then, to emerge later on. For the moment she was only, to me, that soul to whom I owed the most. This indebtedness, no less than knowledge of her untiring and enormous labours, seemed to spur me on to such imitation as I could compass.

For ever the idea that the only possible return I could make to my benefactress was to give to others that bread of life which she had given me, urged me to steadfast action. I seemed to feel, across the intervening distance, the vast surge of her activity, and as a thing to be sensed in all ways. It was as if what she had given was so vital that it germinated within me; a life-impulse was imparted by her soul to mine. I never had the same experience with any other person or teaching. Only those who have passed through it can know the reality of the "multiplication of energy" as possessed by certain great souls. That which Keely has demonstrated to modern science—that the friction of inter-etheric action, and the play of molecule against molecule, atom against atom, *liberates* force instead of decreasing it, was here proven to me, upon the psychic plane and from a distance, by the energetic action of her soul upon mine. It was tangible, verifiable; it had a pulse, ran through a scale; alternated but never waned.

It was only at a later stage that the desire to understand Madame Blavatsky returned. The immediate cause of this emergence was attacks made upon her. I felt a need to justify her, not alone to the world, but to myself. That is, I believed in her. But I wanted to be able to put the ground for that belief very clearly, to give reason (as well as intuition) for it. I found myself amply able to do this, and for a very simple reason. It became at once evident to me that the explanation of the personality of Madame Blavatsky was to be found in the philosophy taught by her. Message and messenger are one and the same thing in the laws of the supra-natural, where, as Drummond puts it, cohesion is the law of laws. A person may *teach* a truth and yet may not *be* that truth, by virtue of living it. But he cannot impart a truth in its vitality, so that it fructifies—an energetic impulse of power—in other lives, unless he possesses that life-impulse by reason of his having become it. He cannot give what he has not. It was not, for instance, the philological meaning of the word she spoke which she intended to take effect upon the hearer, but its tone, or its sound, or its vibratory ratio, which set up effects upon the inner planes and met conditions therein existing which she alone could see and use to helpful ends. She always acted from the plane of the Real, and we had only physical senses wherewith to gauge her spiritual action; hence our failure. The fact that soul is independent of body, and may absent itself from the body, leaving only a residuum of force and reflected

consciousness to run the body, accounted for other peculiarities; and so on through the list. Nowhere could I find incongruity when I studied her from the standpoint of the inner and less unreal planes, and when I could not follow her mighty nature, I could still discern that, being what it was, it could only exist by virtue of going with the Law and not against it. When, in addition, I allowed for my own ignorance of Law and of those sub-rays called nature's laws or forces, the problem was answered. The fact of her existence thus became the most powerful factor of mine. Where I did well, she inspired me; she, and what she gave forth. Where I did ill was where I departed from the philosophy and from her example.

I never met her, I never looked into her eyes. Words cannot picture regret. But after a time she wrote to me, of her own precedent and motion, as one who responds from afar to the longing of a friend. Prompt to reply if I asked help for another, silent only to the personal call; full of pity and anguish for the mistaken, the deserter, the suffering; solicitous only for the Cause, the Work, so I found her always. Although she had a lion heart, it bled; but it never broke. The subtle aroma of her courage spread over seas, invigorated and rejoiced every synchronous heart, set us to doing and to daring. Knowing thus her effect upon our lives, in its daily incentive to altruistic endeavour, truth and virtue, we can smile at all alien testimony. Only from kindred virtues do these virtues spring. She could never have strengthened us in these things if she had not been possessed of them in abundant measure.

To quote the words of one who lived in the house with her: "They may say what they please about her personality. I never knew a better one. It had the sturdiness and dignity of the druidic oak, and she was well expressed by the druidic motto: '*The Truth against the World.*' " Although in the flesh she remained unknown to me, she alone of all the world's Leaders gave me Truth, taught me how to find it, and to hold it "against the world." The soul that can work such a miracle at a distance is no minor ray; it is one of the great Solar Centres that die not, even though for a time we miscall it Helena Blavatsky.

—J. CAMPBELL VER PLANCK

UNFINISHED MAN—A STUDY IN EVOLUTION

It is generally believed that the very idea of evolution is of Western origin, and the name of Charles Darwin is associated with it. That patient researcher is not just credited with the specific theory that he tried to impart to the 19th century, but with the very root-idea contained in the word evolution. We should remember, however, that the doctrine of evolution was well known even in Europe centuries before the Christian era, as anyone familiar with the teachings of Aristotle will verify. Aristotle is named because in one sense he is the father of Western culture. But even in the Middle Ages, when Europe was surrounded by the fogs of religious fanaticism, in Asia the doctrine of evolution was openly taught.

The well-known Kabalistic aphorism runs: "A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god." So the general concept of the process of evolution from one kingdom to another was known and believed in. Evolutionary process is one of those fundamental ideas which may be called innate, burnt into the very consciousness of humanity, and no person, however ignorant or steeped in religious superstition, but holds that something in him will continue transforming. Evolutionary process is a matter of universal belief; what that process actually is—that is another story!

It should not be concluded that modern science has a final, definite teaching to offer about the process, or that all scientists are unanimous. There are today different theories about the process of evolution under discussion among scientists. When varying theories are being championed, Theosophy too has the right to demand that *its* theory of evolution should be heard. True it is that the Theosophical doctrine of evolution differs from that of science in numerous important ways, but that is no reason why it should not be examined and evaluated.

The Theosophical doctrine of evolution is part of a very ancient body of knowledge, and its propositions can be found in the Vedas and the Puranas of the East, in the Song of Voluspa and the Book of Genesis of the West. True it is that the process of evolution described in most of these old books is in the form of allegory, metaphor and symbol—forms of expression in use among the ancients, as tabloid news, cartoon and novel are forms of expression in vogue now. But H.P.B. has thrown a flood-light and has presented the ancient doctrine

of evolution which any person of education can understand, provided he or she is intellectually honest, free from scientific prejudices and dogmatism; for, there are prejudices and dogmas of science as well as of religion. Theosophy does not underrate the stupendous work of modern science, but Theosophy does not overlook the important fact that while modern scientists have studied nature for the past few centuries, ancient science is thousands and thousands of years old.

Naturally it is impossible even to begin a fair outline of that teaching. Moreover, our subject is "Man" and we must confine ourselves to his evolution. Next, Theosophy is ever practical and unless it shows how its doctrines can be used for the betterment of the race, it is not satisfied. Whether we are evolving anthropoids or gods in the making, we should know how to get away from the anthropoid, how to come closer to the god. All that can be done in this article is to study a few facts about the evolution of man as described in Theosophy, and to see the path of ascent that lies in front of us.

Theosophy views man as the Microcosm—the small cosmos. He is that organism in whom Spirit and Matter are polarized; in him a balance point is reached, so that Spirit and Matter are equidistant from the self-conscious intelligence named the human soul. In this organism, Spirit and Matter, which are but two aspects of the One, have come to affect each other in such a way that the birth of self-consciousness has resulted. In no other kingdom of Nature does this phenomenon occur. Theosophy recognizes super-physical but not super-natural kingdoms of invisible entities, but it regards such kingdoms of fairies, gods, or elementals as lower in the scale of evolution. These angelic hosts have to pass through the human stage and acquire self-consciousness. The human kingdom is the highest, because in it self-conscious intelligence is at work, knowing the nature of Matter on the one hand and that of Spirit on the other. Therefore in man all the powers and forces belonging to both Spirit and Matter exist; all powers and forces of entire Nature are present in him in latency, if not in patency, and therefore is man named the Microcosm—the small cosmos. When a man reaches perfection, he becomes Master of Nature, and Theosophy says that higher than a Perfected Man there is nothing.

Self-consciousness is called reflective consciousness; it has the power to reflect—in both senses: to reflect as a mirror reflects; and

also in the other sense of the word—to consider, to meditate. Because the self-consciousness of man is like a mirror, the entire universe is reflected in him, and because he has the power to deal with the images cast on this mirror and to evaluate them, it is possible for him to rise above and become master of that Nature. This is an important teaching and unless it is understood, the meaning of immortality does not become clear. We shall presently consider the practical aspect of this question, but first we must see this idea clearly: Man's intelligence is self-conscious; neither the intelligence of the animal nor of the angel is self-conscious. Because of self-consciousness, we possess the power to know and to recognize ourselves as distinct and separate from all other beings, and we are able to say: "I am I."

In the composition of man three factors are present—Spirit, Matter and Self-consciousness. Therefore we speak of man as triple. Man is a Trinity, as God is a Trinity. What is God?—the Trinity of Motion, Time and Space. What is man?—the Trinity of Spirit, Self-consciousness and Matter. Of these three, self-consciousness is most important in the study of our subject. This self-consciousness is called the human soul, and the question we must now consider is—whence self-consciousness and whither? What is the origin of the human soul, and in which direction does its further progress lie? Does this human soul evolve out of the animal kingdom? The same question can be put in another form: Is the human soul, this self-conscious intelligence, a product of brain and senses and matter? To both these questions Theosophy has very definite answers. The human soul is not the product of body and brain; the evolution of body and brain is distinct and belongs to a separate line of evolution; the human soul represents another line of evolution. Therefore man, the real man, the thinker, the chooser, the discriminator we name the human soul, has not evolved from the animal. Man's body has in its long evolution acquired tendencies and faculties from the animal, vegetable, mineral and even sub-mineral kingdoms. But the human soul is not born of the body; therefore between the intelligence of the highest animal and that of the lowest man a gulf exists, which science has not so far bridged, but which Theosophy has; hence Theosophy has no missing links in its scheme of evolution.

The eminent scientist, J. Arthur Thomson, came very near to the Theosophical view on this subject of animal and human intelligence.

He said: "A child of three could give points to any anthropoid ape in the intelligent solution of a practical problem, but no child of three could attain to the manipulative skill implied in the web of a garden spider." He makes the distinction between the instinct of the animal and the intellect of man. He says that the animal may show, now and then, signs of reasoning, but "none that we know of shows reason." Why is this? He gives the answer almost in Theosophical words: "They [instinct and reason] are on different lines of evolution, and they are centred in different kinds of brains." Whence this reason which no animal possesses? Pass on from reason to morals? Thomson accepts the point that Huxley made, namely, that animal life is *not* ethical. Every clear thinker allows this. Thomson says that ethical action "is man's prerogative." Whence, once again, is this prerogative derived by man? Science is not able to explain its own observations. It sees the gulf between the two kingdoms; it cannot bridge that gulf. Therefore it is looking for the missing link, but it is not looking for it in the right direction. When it does, and when it finds the missing link, it will have accepted the Theosophical doctrine that the human soul is not an evolved animal but a fallen god, a fallen angel.

Why a fallen angel? What does that mystical and theological phrase mean? Has it any scientific aspect about it? It has.

Man, as we saw, is a trinity—spirit, soul, body. Soul, the middle principle, is self-consciousness. It is a ray of the spirit; the soul is not pure and unalloyed, because it has fallen into matter. It has incarnated, *i.e.*, it has come into flesh; it is embodied, and knows that it is embodied. Spirit is like the sun, pure light; the soul is like a ray of the sun. Passing through the atmosphere, that ray loses its pristine lustre, becomes tainted by that atmosphere. In our spirit-aspect we are pure, but we are not self-conscious; to obtain self-consciousness the spirit sends a ray of itself into matter, and this ray reflects the properties of matter. That reflecting ray we call the human soul. Therefore, Theosophy speaks of three lines of evolution—the spiritual, which affects and concerns the spirit in man; the intellectual, which affects and concerns the self-conscious soul who *is* man; the material, which affects and concerns the body with its senses and brain, which the soul uses.

Let us now leave the philosophical and the scientific aspects of the subject and examine the practical. Let us see how this triple evolution

is taking place in us now and here, and how we can make use of that knowledge to our own benefit—to improve ourselves and become more useful members of the Human Family.

Let us begin with the BODY. The evolution of the body in the past, as described by Theosophy, is very different from what modern science has to say in the matter. Not only does Theosophy cover a longer range, but it takes a different course in tracing the evolution of the body. But, having said that *en passant*, we shall leave those interested in the subject to study it in *The Secret Doctrine*. As to the future—science does not prognosticate, because it cannot; possessing no data, such prognostication cannot be part of its research and investigation. But with Theosophy it is different. Not only is its scientific observation extensive, but it also uses the laws of correspondence and analogy. Therefore Theosophy is able to refer to the future, to what is coming to the body in its further evolution. It teaches that the body is evolving along two lines—qualitative and quantitative. In quality, the human body is becoming more sensitive, the brain is becoming more porous. There is a difference between the body of a genius and that of a savage. The poet's brain registers sights and sounds and catches their hidden meaning, while the ordinary brain does not. Controlled senses of the saint express refinement and repose impossible in the savage. The quality of the body, the brain, the senses is undergoing a change—they are improving, growing better. Theosophy also says that there is a quantitative evolution—the number of senses, at present five, will in the course of time become six, and then seven. The number of tiny organisms in the brain, some of which are not even known to science, and which are now dormant or are working only partially or fitfully in the ordinary man, will evolve. Thus, man will have more senses and faculties than he now possesses. The exact course of both these processes is known and Theosophy gives us the instruction as to what we ourselves, as free-will beings, can do to co-operate with Nature and hasten our own progress and growth intelligently.

The qualitative change is more important than the quantitative, because the unfoldment of new and additional senses and faculties and organs depends on the qualitative change in body, brain and senses. As the brain becomes more porous to the influence of high soul-thoughts, as the blood stream becomes more pure through virtuous

living, as the senses become more steady channels of and for the soul within—slowly and naturally, and therefore safely, the quantitative evolution takes place and new senses are born. Therefore Theosophy not only recommends but insists that its students and practitioners take in hand the improvement of the *quality* of the body and severely leave alone the forced development of new senses. There are numerous mystic or occult schools which recommend and teach the development of abnormal powers and faculties, and Theosophy warns against them. It lays down the principle that the natural course of evolution being from within without, the quickest, best and safest discipline to adopt, in reference to the body, is a threefold one: (1) Make the brain porous by right thinking and ideation. (2) Make the blood pure by right feeling and a virtuous life. (3) Make the senses steady by control, so that they become channels of the soul within the body. Let us study these three ways.

(1) *Brain*: Physiology teaches how the grey matter of the brain, the brain-grooves, the size and contour of the brain, are all affected by mind and thought. Occult science is more definite in its details, and to begin with defines the brain as the most direct instrument of the thinker, the human soul called Manas. The thinker is not the mind, much less the brain. The thinker is the real man and he has mind and brain as a dual instrument through which he functions. Take an example—the fountain-pen; the pen itself is like the brain, but it is useless without ink, and the ink is like the mind; but even a pen filled with ink will not write! Only when the writer takes up the filled pen, exerts his own will and directs the pen, does that pen produce results. So the correct preparation of the brain consists in securing the mental fluid, the mind, and secondly in keeping the brain clear and clean, instead of clogged up and dirty. What clogs up the brain?—the fumes of alcohol, the gases let loose by strong foods, like certain meats and even certain vegetables; but they are nothing in their pernicious influence on the brain compared to the fumes of anger, hatred, jealousy and like emotions. It is necessary, therefore, to avoid heating and exciting the brain, physiologically or psychically. Reading and study of subjects that are unconnected with the emotional nature in man, which steady the brain and do not excite it, which compose the brain and do not cause chaos therein—such study and reading are necessary. One of the greatest aids in calming the brain is the

repetition of a short verse or sentence which has proven to us to have a steadying effect. This reading and study affect the mind—the second factor. If we can add meditation to study, the mind will be further *activated*—not put to sleep but harmoniously activated. But do not think meditation is something strange and abnormal. It is just a sound mental exercise to be done every day. The exercise consists in dwelling on a universal and impersonal idea; an idea which has naught to do with our own personal life, but is a philosophical, ethical, aspirational aphorism or subject. This meditation, study and reading goes a great way in refining the brain and making it porous to the influence of the soul.

(2) *Blood* is the next. Science knows nothing about the direct and indirect influence of vice and virtue on the blood. Just as science knows nothing about the contents of what it calls "empty cavities" of the brain, so also it is unaware of the invisible ingredients of the blood. Every feeling and emotion, every virtue and vice, refines or defiles the blood. This is so vast a subject, withal important, that it would be little use speaking about it generally. The blood stream is in great danger at the hands of more than one class of scientists, especially at the hands of doctors, on account of what Bernard Shaw has called their "delusions." But make no mistake about it—virtue and vice do affect, *substantially*, using the word in the scientific sense, *i.e.*, change the quality of, the blood stream. For real progress it is necessary to learn of the many things in modern civilization that coarsen the body—one example, contraceptives.

(3) *Senses*: Theosophy, like the old Hindu science, speaks of the five senses, *Jnana-Indriyas*, and five organs of action, *Karma-Indriyas*: sight, hearing, etc., belong to the senses of knowledge; while speech, hands, feet, etc., pertain to the organs of action. All these have to be taken in hand. The first thing necessary is control. People allow their senses to run away with the many attractions of life. In our civilization there is no thought given to what our eyes should be allowed to see and what not; what our ears should hear and to what they should be made deaf. But more important than the senses, the blood, the brain, the whole body, is the soul, who is man.

Let us now consider this second aspect of the human Trinity—the self-conscious soul, the REAL MAN. The qualitative and quantitative evolution of the body depends fundamentally on the soul. Once again

applying the principle that evolution proceeds from within outwards, we need to pay greater attention to the soul than to its casket—the body. The composition of the soul has been taught in Theosophy. There is Manas, the thinker incarnate in the body; he is the soldier who fights the lower passions, the vicious tendencies of the brain and the blood and the senses. But above and beyond him, or to be more accurate, deep within him, is the General from whom the soldier takes his orders. In our spiritual nature we are more than the thinker. Not even the whole of the thinker is incarnate here in the body; only a part of Manas, the thinker, is here; the larger part, the whole of the intuitive intellect called Buddhi, and the whole of the universal and impersonal Ego, called Atma, is *not* incarnate. Atma-Buddhi-Manas is the spiritual aspect of man; it broods over only a portion of Manas which descends into matter, which comes into flesh, so that it may learn the ways of matter and redeem the flesh. Atma-Buddhi-Manas is the "Father in Heaven"; the incarnate portion of Manas is the Son crucified on the fourfold cross of ignorance and passions, the senses and the organs of action. The incarnate soul is the Son, the ray of the Heavenly Father, and unless by self-effort the Son is able to proclaim, "I and my Father are one," the failure of an incarnation results. The Gospel story is the drama of the human soul; the incarnated aspect within the body is like unto Christ who descends into hell to redeem the sinners—the material molecules, cells and organisms and the subtle invisible counterparts of these. We have to raise the body, and this cannot be done unless we, self-conscious intelligences, recognize ourselves as separate and superior to the body with its senses and organs, its passions and its ignorance, which includes false knowledge.

So the discipline is to learn every day to separate in thought the soul from the body; by making the body obey the dictates of the soul, deliberately and consciously, we gain the double purpose for which we are here in the body, on this earth. The self-conscious soul, the fallen angel, by power and knowledge must rise superior to the agony of the fourfold cross; and, secondly, by effort purify, sublimate and raise the matter which he uses during evolution. If the soul fails in achieving this, if the soldier loses the battle, he dies, and the General is poorer by one soldier, *i.e.*, by one life. Loss of an incarnation is not so rare a phenomenon as some might suppose. The soul, the self-conscious intelligence, must either win or fail. Winning, he gains

immortality.

The third aspect of the human Trinity, SPIRIT, *is* immortal, but only in the sense that matter is indestructible, though forms of matter disintegrate and perish. Similarly, though Spirit is immortal, forms of Spirit, rays of Spirit, the incarnated human souls, are *not* immortal. These souls have to gain immortality. By self-effort, by self-endeavour, by self-induced ways and means, each human soul has to "take the kingdom of Heaven by violence" and gain his own immortality. No god, no guru, can do this for him; no absolution can save him from his sin, except his own honest effort; no grace from on high can purify or elevate him, save and except the grace of his own inner divinity which he is able to command by the power of his will and the purity of his life. Within ourselves deliverance must be sought. Each soul makes his own destiny. Theosophy teaches that it must be made deliberately, with knowledge and not in ignorance, in full awareness and not unconsciously.

So evolution as taught in Theosophy is not only different in mode from that taught by science, but Theosophy covers a wider field. The human soul has a goal to reach, a haven to come to—*conscious immortality*. Note the qualifying word, *conscious*. The soul who is making his destiny all the time, can control its fashioning; that soul is steadily growing through the process of reincarnation. Karma and reincarnation are the twin doctrines through which the human soul becomes immortal and divine, by self-effort. Mortals have attained to immortality in the past, and such Immortal Ones are the Mahatmas, the Great Souls, the Instructors of the race, whose ambassador and messenger H.P.B. was. The knowledge that these Great Immortal Ones exist spurs us on to gain victory and reach the summit of evolution on which They live, not in idle rest, but in active sacrifice, watching us ascend, one by one, to glory and to peace.

YEARS wrinkle the skin, but to give up enthusiasm wrinkles the soul.

—SAMUEL ULLMAN

TRUE REPENTANCE

NOT only is conscience the stern voice of duty; it is also that within us which makes us feel a sense of guilt when we act in a manner that does violence to that inner core of standards and values which we have built up over the years.

If conscience did not discipline us with the lash of remorse when we fail our constructive tendencies, it would not be the positive promoter of our growth that it is. By reason of the anguish which accompanies the feeling of guilt, we "rise on stepping-stones of our dead selves to higher things."

When, by not respecting others' rights, opinions and sensibilities, we have acted contrary to the fact of brotherhood, rooted in our common participation in the Divine Life, to offer an apology or to make material compensation is not enough. It is necessary to do a little soul-searching, to have what Nietzsche called "the courage for psychological nakedness," and to recognize our pettiness or our sin of injustice, as the case may be, as the ugly blotch on our soul that it is. There can be no genuine repentance without this honest self-appraisal. And without repentance we cannot escape the wheel of repetition, for inevitably, with mathematical exactitude, we attract those people, circumstances and situations which correspond to our inner states.

How does repentance absolve us from the necessity of repeating an experience? In true repentance we sever all emotional connection with that thought and that act which have been the fruitful source of so much misery to ourselves and others.

But "forgiveness" of the erring self must precede the recovery of a sense of integration. In Shakespeare's tragedy, *Macbeth*, which is more than just a blood-and-thunder melodrama set to verbal music, we have a dramatization of the feeling of dreadful isolation which overtakes the one who has failed his Higher Self by sinning against his conscience. The Scottish King and his ambitious wife were hurled from their height of power to a tragic end because that "gentle rain from heaven"—forgiveness—did not quench the relentless fires of violated conscience.

There come to mind, in this connection, two characters in the Bible who vividly illustrate the psychological crisis induced by remorse, resulting in despair in the one instance, and spiritual renewal in the other. Judas Iscariot, whose name down the centuries has been,

perhaps unjustly, a synonym for treachery, went out and hanged himself in a paroxysm of self-hate following the tragic outcome of his betrayal of Jesus, which perhaps was due to his mistaken understanding of Christ's mission. He could not forgive himself, though Jesus, the divine lover, could never really have cast him from his heart. The warm-hearted, impetuous Peter, on the other hand, who denied his master three times before the cock crowed, wept and repented for his fault; then dried his tears and arose after the chastening of regret to meet the trials and temptations that might be in store for him, culminating in his own martyrdom at Rome.

After the pangs of conscience have done their work, and the catharsis of our moral nature is accomplished, the cause of our alienation from the "good" Self should be dismissed from remembrance. So advise our spiritual teachers whose knowledge of the psyche's inner workings is sure and profound. To harbour the scorpions of self-accusation in the mind, they say, is to forge obstacles in the path of right living in the present. As Mr. Judge has well said:

I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past....So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. (*Letters That Have Helped Me*, p. 21)

JUST stay loyal and true, and look for the indications of your own duty from day to day, not meddling with others, and you will find the road easier. It is better to die in one's own duty than to do that of another, no matter how well you do it. Look for peace that comes from a realization of the true unity of all and the littleness of oneself. Give up in mind and heart all to the Self and you will find peace.

—W. Q. JUDGE

OUR FIDGETY TEMPERS

WHEN a person is out of temper we often say that he is not himself. It is a fruitful study to observe him quietly. The Theosophical exposition of man's being a compound of body, or personal man, and its Indweller, sheds much light on this question of tempers, and the oft-advanced theory that the Indweller is, in very many cases, not in continuous control of the person, lends additional force to the contention that the fidgety tempers are nothing else than states of irresponsibility into which the person is thrown the moment the Indweller is forced to retreat owing to his position getting untenable. The influx of spirit (or the highest self-conscious discrimination) into human personalities would appear to be an incident of somewhat rare occurrence from the very fact that so many of us get moody, depressed or violent-tempered at intervals. It matters very little whether we actually do exhibit openly the signs of fidgetiness. But the fact of its recurrence lends force to the argument that whenever the personal man shows signs of ill-temper we must generally conclude that a forceful retirement or suppression of the mighty Indweller has begun.

The personal man, being part and parcel of the physical world, is amenable to the same laws of government and control as are other agglomerate beings therein. His self-assertiveness is mighty indeed, but spirit and matter being equilibrated at the middle point of the arc of our evolution, it is but logical to expect, the generality of human embodiments having attained full growth and maturity, that the Indweller should prove a mighty defender of his own rights. It so happens, however, that ever since the union of spirit and matter, humanity as the highest piece of perfected physical mechanism, has offered the greatest resistance to the controlling power of spirit or the first flutter of self-consciousness. Whenever self-consciousness is overpowered, the personal man drifts hither and thither under the force of his own guiding control, which to all intents and purposes tends to earth-bound gratifications. These gratifications are hard to obtain, owing to rivalry and keen competition between man and man, for the maxims of the struggle for existence and the survival of the fittest represent incontrovertible facts in nature. Jealousy, hatred, revenge, anger and trespass on the possessions of others ensue, and men are saturated with feelings inimical to others and self-protective

for personal ends. In short, the tendency of ill-feeling towards others is so masterfully developed that man's unceasing actions have all along been means tending to selfish ends.

The great majority of mankind, when thus considered, offer opportunities for a critical study in this direction. Very few there are who are above such a category, and they will assuredly defy all tests of their identification with ordinary laws of existence. We might for the present put their case outside the scope of our study. In the case of ordinary men, who are known as mere drifters, men having little of self-will, few chances offer to prove the validity of our contention.

It is when we closely study the cases of those who have deliberately set themselves on the path of quick progress, that we find instances of varied shades of unprovoked ill-temper. They come so suddenly, as it were uninvited, thus creating, so to say, a legitimate cause of grievance by often taking offence at unmeant slights. But the cases where men feel despondency, dejection and an inclination to snarl at everything that comes in their way, bespeak a state of temper which is unaccountable. The individual thus provoked, himself wonders why such a mood comes about. It is a peculiar state of body and mind which makes him who experiences it dissatisfied with everything. More especially is he provoked against the best of his friends and benefactors, and most so against those to whom he has learnt to look with reverence and awe. Thus the student gets in wild moods against his own teacher, and doubt, hesitancy, scepticism and distrust come to replace the ties that bind the pupil to his teacher, the lover to his beloved, the wife to her husband, the children to their parents. In short, an open defiance of the rules of ethics, etiquette, fraternity, love, obedience and devotion is suddenly visible and the sufferer for a time finds himself tossed hither and thither on the stormy ocean of irresponsible frenzy.

The state of irresponsibility of thought, word and deed implies the partial estrangement or suppression of the dictates or the guidance of the Ego. A person in a mood is like the locomotive in motion with the driver asleep. It would pass all danger-signals and hurl the train behind, along with itself, into a deadly collision. So are we. The personal man wants to follow his predilections, the will wants to curb them, but if the former succeeds in suppressing the latter, we get moody; a sort of self-generated haziness descends on us and we think

and work within that fog. All our actions turn muggy, and steam and cloud surround us, to a betrayal of our own weaknesses. We are storm-tossed, and in such a predicament our discrimination fails, our judgment gets warped and the true sense of balance of our sentiments is for the time deflected towards those distorted feelings which bring bitterness and sorrow, pang and remorse. But suddenly the fog disperses, light penetrates, and once again calm and peace descend.

It is next to impossible to convey to one who did not know Madame Blavatsky the varied sides of her personal character. To those who were merely curious about her and her work she was courteous and external, but it was not until the interest in Theosophy became real that H.P.B. showed herself as she was. Well do those who love her know that almost every fault and sin imaginable in human character have been assigned to her....It is not in any degree possible to comprehend the many phases of a single human character, and especially such a complex one as H.P.B. I am positive from long observation of her actions that there was a purpose in all her acts and words, and that it depended on the observers how much they might profit by the lesson. This may sound ridiculous to some, but I convinced myself that H.P.B. used the physical instrument which was called H. P. Blavatsky with distinct, untiring purpose, although the instrument grew so impaired by sickness that it became increasingly difficult to direct it.

To all who assisted her work she was ever ready to give counsel and help, and only those who received her help can appreciate it at its just value. But though they feel it, they cannot talk of it, for it is not possible to bring the deepest feelings to the surface. Personally, as I know her, I may say that I found in her the wise teacher, the loving friend who knew how to cut for the purpose of curing, and an example in practice when the need arose of how to regulate action to theosophical ideas.

—ARCHIBALD KEIGHTLEY

UNIVERSALITY

THE ideal of Universality is one of the most essential teachings that we should be trying to get across to our brothers and sisters in society. It is the promulgation of the fact that all religions, philosophies and processes of thought that have any value in them are striving towards the same end. Names, concepts and rituals have ultimately no permanency. To merge our finite minds into the Universal Mind is surely worth our most concentrated efforts. The truth is that we are circumscribed by our failure to grasp the potential that lies within us and by the limitations that we create as a result of our identification with the personality, which in reality is a mirage. Our physical body needs food and drink and sexual intercourse to bring it into existence and to keep it going, but our lower minds turn these basic necessities into "evils." We make of them a kind of fetish and endow them with qualities that they should not possess. This overindulgence leads to many serious problems, physical, mental and moral. It also shuts out the true spiritual light that can heal all our illnesses on whatever plane they manifest.

It is a wonder indeed to develop in ourselves the ability to recognize the divinity in another human being. We degrade one another as a result of our failure to see the One Self in all and in everything. Woman, for instance, has long been the object of man's lust, to such a degree that even she has lost much of her self-respect. She may pander to man's desires, even when outwardly believing herself to be liberated. Free love is certainly not liberation, although it is nowadays regarded as such. We are forced to ask the question, "Liberated from what?" From all canons of decency? Modern education fails to prevent us from seeing the baseness in another, when in fact it should be teaching us to see the goodness, which is far more prevalent if we "scratch the surface." This is what H.P.B. means when she writes, concerning Theosophical education: "We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*." (*The Key to Theosophy*, p. 268)

There is certainly a regenerating power in being able to recognize the higher aspect of another human being, and of mankind in general. Wars and strifes would fall away if only we would cease erecting barriers and giving the weeds of fear and hatred well-fertilized soil in

which to grow. The task is not beyond us; in fact it is simpler than we think, or are willing to admit. The mistakes of modern civilization have provided destructive forces with just the right conditions to flourish. Modern trends which lead towards a trivializing of human relationships are the natural offspring of these same destructive forces. Flabby thought and actions, which society encourages, can be of no avail in the struggle to win back our "divine birthright." No wonder *The Voice of the Silence* dwells long on this problem. In Fragment I we are told the following:

Behold the Hosts of Souls. Watch how they hover o'er the stormy sea of human life, and how, exhausted, bleeding, broken-winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

In even more plaintive tones *The Voice of the Silence* tells us:

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

We are also told, throughout the book, that we should be constantly striving to give up the life of the physical personality and the sense of separateness, which is a "great dire heresy."

Certainly, "alas" is the right word to use in such a context. The dictionary defines the word as one that expresses pity, grief, etc. Are students of Theosophy really able to grasp the significance of the above quotations from *The Voice of the Silence*, and many others of equal significance in that and other books? The fact that so many people can go through their lives as mere slaves to the physical, and, at the same time, believe that they are fulfilling the purpose of their existence, is certainly sad. It is like owning an expensive and complex computer and only learning how to turn it on and then 'going no further! The human being has infinitely more potential than a machine and has the chance to realize that which will make of him a "God."

There is no megalomania in this, as true understanding will bring to us a realization of our Oneness with everything else. Human Solidarity is something that, once grasped, will initiate tremendous changes in the consciousness of humanity and alter its psychological make-up. If we merely cling to concepts, even Theosophical ones, without putting them into practice, there is a division between ourselves and others that prevents us from relating in fullness to them. The great Buddhist patriarch Bodhidharma is reputed to have said: "You will not find Buddha in images or books. Look into you own heart: that is where you will find Buddha." This is also expressed in *The Voice of the Silence* in the words: "...look inward: thou art Buddha."

Gautama Buddha himself was always keen to impress on the minds of his disciples that they should not attach themselves to any set ideas. The Mahayana classic, the *Diamond Sutra*, is an excellent treatise on this and is well worth a perusal by the interested student. The whole subject of Universality is a simple one to grasp, but difficult to put into practice. H.P.B. in her writings refers to some of those who may be regarded as true Theosophists, in the wider sense of the word. She mentions Father Damien who went to live among the lepers in Molokai and eventually died of the disease himself. Elsewhere she mentions his successor, Sister Gertrude. She also gives credit, where credit is due, to writers and poets like Dickens and Thackeray, Shelley and Tennyson, Tolstoy and Dostoevsky. All these in some way transcended the conventions of their environment and touched the truly human side of their nature. There are many others who have managed to forget themselves in their attempts to help others, which is true altruism. Such people have all fulfilled the requirements that make a Theosophist as defined by H.P.B. in her article "Practical Occultism" (*Raja-Yoga or Occultism*):

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

This is all well and good, and allows for a wide margin of belief. To become an Occultist is a different matter altogether, although one

must be a Theosophist before one can become an Occultist. One who goes deeper into the mysteries of nature must possess the knowledge born of deep study and meditation on life's hidden secrets.

However, there is that feeling in the heart of mankind of an innate Oneness with something that defies all description and yet is nearer to us than anything else in the whole universe and, in fact, is that very universe itself. It is this that raises man, and it transcends any conceptualized thought. Certain individuals, despite their dogmatic upbringing, have succeeded in communing with this "divine essence" and it is these that H.P.B. singles out for commendation. Certain people may point out that some of those mentioned by H.P.B. were not exactly renowned for their virtuous lifestyles. The answer to this problem lies in the fact that we should never judge by appearances and that "a tree is known by its fruits." Morality does not lie solely in refraining from sexuality; there are deeper and more important dimensions to it all. Remember, we must draw the line between a Theosophist and an Occultist. The latter follows a much more strenuous path, and his training necessitates the strictest chastity of body, speech and mind. A Theosophist must be pure in heart, but this may not be all that evident in his day-to-day life. In the words of a Master of Wisdom:

Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *Inner Self* higher than that of the multitudes. ("Some Words on Daily Life": *U.L.T. Pamphlet No. 22*)

What the above quotation implies is that we should never judge anyone without being fully conversant with the facts. No doubt there are individuals who are flagrantly immoral and therefore need to be told of the degrading effects of their actions on themselves and on others. Whether they choose to follow the advice given is a matter for their own conscience, and a blatant continuation of their practices to the detriment of society may lead to restraining actions being taken. In a civilized society, punishment will be out of the question. Karma will balance the scales, but we should ensure the safety of others by restraining the culprit and at least attempting to re-educate him.

There are, however, other classes of persons who are constantly

struggling against their lower natures, and who, owing to Karma and their environment, are often not succeeding. They are torn between two worlds, but their Higher Self is constantly urging them on to better things. They may become the "saints" of another life, and their struggles will give them invaluable experience for the future. It is important to understand this strange quirk of human nature. If we can look deeper than the surface, we might find that one who lives a virtuous life outwardly may have very little inner light, whereas an outwardly controversial person may be much more "illuminated." Such an attitude is one of strict Universality. We should try to see beyond the veils and make an attempt to find the divinity in others. This simple practice would quickly dissolve the mists that prevent us from seeing our brothers and sisters in their true light. H.P.B. told us that "fear and hatred are essentially one and the same. He who fears nothing will never hate, and he who hates nothing will never fear."

If we recognize in others the very same Divinity that dwells within each one of us, then how can we hate? It is only the illusion of separateness that casts a "glamour" over our lower minds and forces us to imagine all kinds of erroneous things regarding our fellow human beings. We strive to defend ourselves, our family, our country, against "outsiders" when we should be realizing that there are no "outsiders" or even "insiders"; there is only One Divinity pulsating in every atom in this vast Universe. It is a sad fact that some people are actually thinking in terms of preparing against attacks from inhabitants of other planets! However, there are many movements towards world peace, and there is every reason to be optimistic for the future; equally we must never be complacent, but be constantly striving to awaken the spirit of Universality in our own heart and in the hearts of our brothers and sisters, of whatever nationality.

WHEN thou hast done well to another and another has fared well at thy hands, why go on like the foolish to look for a third thing besides, that is, the credit also of having done well or a return for the same?

—MARCUS AURELIUS

A SURE CRITERION

THE question sometimes arises: What is a Theosophical activity? Is an activity Theosophical because it is sponsored and guided by students of Theosophy? H.P.B. herself has been clear and explicit in this matter. In a memorable passage in the first of her *Five Messages* she wrote in 1888:

Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government, although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do....

The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learned to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice and generosity will be done spontaneously by all.

She further clarified this idea the following year in *The Key to Theosophy*. Asserting that every Theosophist is bound to do his utmost to help on every wise and well-considered social effort, she suggests a test to be applied to each such effort: Does the proposed activity tend to promote *true* brotherhood? She writes:

No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion.

And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

That ought to settle the question. It gives in a nutshell the answer to "What is Theosophical?"

The U.L.T. Declaration has a definite statement about subsidiary activities, or what are called "side issues." It states:

The work [U.L.T.] has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues.

Promulgation of Theosophical philosophy is our chief aim. That effort serves the cause of true Brotherhood in the most efficient way. In *The Secret Doctrine* (I, 644) H.P.B. points out that

...the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

True Brotherhood and true service of Humanity are very definite concepts well defined in Theosophy. Therefore the answer to the question, "What is Theosophical?" will be found only when the root-question is raised: What is Theosophy? In her writings, H.P.B. has clearly explained what is Theosophy and what it is not. She and her Masters refused to compromise by tampering with the Living Ideas of Divine Wisdom. All that can be given out is to be found in her recorded Message. H.P.B. was not vague when she wrote in the Introductory to *The Secret Doctrine*:

...the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long

millenniums of the most profound silence and secrecy.

...the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century....

When is an activity or an action Theosophical? The answer should depend, not on the views of any person, but on the Teachings of the Wisdom-Religion. All the difficulties and schisms that resulted after H.P.B.'s passing could have been avoided by the correct recognition of what Theosophy is, what it accepts and what it rejects. H.P.B. wrote in 1888:

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed as you in America will prevail*, if you only remain staunch to the Master's programme and true to yourselves.

Those who follow the Original Impulse and use the Original Keys to ancient teachings lost for millennia but restored and offered in the recorded writings of H.P.B., find no difficulty in living their lives Theosophically and promulgating the great Living Ideas. They know what is and what is not Theosophical because they have determined what is Theosophy and what is not. They have perceived the Inner Way, however often they may fall and fail in their endeavour to become Theosophists, or however much they see their own limitations in putting into motion those Living Ideas. Theosophy is exact, constant, consistent, infallible, ever the same. What is contained in the Message of H.P.B. is a gauge by which to measure all ideas and events.

It is more important to know what sort of patient has a disease than what sort of disease a patient has.

—WILLIAM OSLER

IN THE LIGHT OF THEOSOPHY

The assumption that the physical world is ordered and governed by laws lies at the basis of all science. The laws of physics, for instance, operate universally and unfailingly, and we see them at work all around us—in the rhythm of night and day, the pattern of planetary motions, the regular ticking of a clock. There are, however, seemingly random events in nature—*e.g.*, the vagaries of the weather, the devastation of an earthquake, the fall of a meteorite—and scientists are studying how to reconcile these with the underlying lawfulness of the Universe. They say that the new science of "chaos" (the word as now used is applied to unpredictable behaviour in nature) seems to provide a bridge between the deterministic laws of physics and the laws of chance, implying that the Universe is genuinely creative and that the notion of free will is real.

The title of a feature in the *New Scientist* series on chaos proclaims: "Chaos frees the Universe." Paul Davies, professor of mathematical physics at the University of Adelaide, and author of *The Cosmic Blueprint*, writes:

Though individual chance events may give the impression of lawlessness, disorderly processes, as a whole, may still display statistical regularities. Indeed, casino managers put as much faith in the laws of chance as engineers put in the laws of physics. But this raises something of a paradox. How can the same physical processes obey both the laws of physics and the laws of chance?

Following the formulation of the laws of mechanics by Isaac Newton in the 17th century...the concept of the Universe as a strictly deterministic machine governed by eternal laws profoundly influenced the scientific world view, standing as it did in stark contrast to the old Aristotelian picture of the cosmos as a living organism. A machine can have no "free will"; its future is rigidly determined from the beginning of time. Indeed, time ceases to have much physical significance in this picture, for the future is already contained in the present....

Two major developments of the 20th century have, however, put paid to the idea of a clockwork universe. First there was quantum mechanics. At the heart of quantum physics lies Heisenberg's uncertainty principle, which states that everything we can measure is subject to truly random fluctuations....Then along came chaos. The key feature of a chaotic process concerns the way

that predictive errors evolve with time....It used to be supposed that determinism went hand in hand with predictability, but we can now see that this need not be the case....The study of chaos has revealed how it is possible to reconcile the complexity of a physical world displaying haphazard and capricious behaviour with the order and simplicity of underlying laws of nature....

What can we conclude about Laplace's image of a clockwork universe? The physical world contains a wide range of both chaotic and non-chaotic systems. Those that are chaotic have severely limited predictability, and even one such system would rapidly exhaust the entire Universe's capacity to compute its behaviour. It seems, then, that the Universe is incapable of digitally computing the future behaviour of even a small part of itself, let alone all of itself. Expressed more dramatically, the Universe is its own fastest simulator.

This conclusion is surely profound. It means that, even accepting a strictly deterministic account of nature, the future states of the Universe are in some sense "open." Some people have seized on this openness to argue for the reality of human free will. Others claim that it bestows upon nature an element of creativity, an ability to bring forth that which is genuinely new, something not already implicit in earlier states of the Universe, save in the idealized fiction of the real numbers. Whatever the merits of such claims, it seem safe to conclude from the study of chaos that the future of the Universe is not irredeemably fixed. To paraphrase Prigogine, the final chapter of the great cosmic book has yet to be written.

Materialism has truly received a deathblow in our century, if we understand its main tenet to be that there is nothing in the Universe but matter and force, and that all the phenomena of nature are explicable by deduction from the properties assignable to these two primitive factors. Scientists are now admitting, if not openly then by implication, that there is a third thing in the Universe, namely, consciousness, which is neither matter nor force, nor any conceivable modification of either. The theory of "chaos," like Heisenberg's "uncertainty principle," implies the recognition of consciousness in all nature as something other than a by-product of matter. This consciousness culminates in self-consciousness, with its corollary of free will, in man alone. The general Will of Nature, Theosophy explains, is the one creative force, the "sole immutable Law of Life and Being." Causality is, so to say, the mode of its operation. But just

as consciousness, which is also universal, in man alone becomes self-consciousness, so in man alone is the will free, which gives him the freedom to choose. Free will has its seat in the higher Ego, in that highest part of his nature which is untouched by Karmic Law. In the rest of the Universe, Karma, or Law,

operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway. (Aphorism No. 5 on Karma: *U.L.T. Pamphlet No. 21*)

Cosmologists in Bonn, Germany, now claim that the Universe is twice as old as the previously estimated age of 13 billion to 20 billion years. The new "Bonn mode" relies on formulations in Einstein's general theory of relativity (1917), its own findings, and the latest data from the U.S. Hubble space telescope to postulate that the Universe has been in existence for more than 30 billion years. Researchers at Bonn University's Institute for Astrophysics and Extra-Terrestrial Research claim that they have been able to rectify an incorrect assessment by Einstein and have developed a model for the Universe. They say that this model "provides a surprise answer to some hitherto puzzling questions relating to creation of the star systems and the time this probably took." (*The Times of India*, March 25)

In *The Secret Doctrine* (II, 68-70), H.P.B. gives figures from an ancient Brahmanical calendar regarding the age of the various Yugas, Manvantaras, Kalpas and Maha-Kalpa. According to this chronology, the figures of which "dovetail pretty nearly with those of the Secret works" (*S.D.*, II, 70), it requires 15 figures to express the duration of the whole Universal System, or "Brahma's age." "As we are now only in the Kali-yug of the twenty-eighth age of the seventh manvantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world." (*Isis Unveiled*, I, 32)

In the larger context, it is futile to talk of the "age" of that which is eternal; for the Universe *in toto* ever remains as a "boundless

plane"; periodically "the playground of numberless Universes incessantly manifesting and disappearing."

Edward O. Wilson discovered chemical communication in ants in 1959, and has since remained the world's leading myrmecologist. In "Empire of the Ants" in the March *Discover*, he reflects on a lifetime spent in studying ant behaviour. Ants have a standing population of some 10 million billion, and the 8,800 known species cover most of the land surfaces of the world except for the polar regions. In sheer number ants far exceed all land vertebrates—that is, all Earth's mammals, birds, reptiles and amphibians combined.

How has something so small as an ant become so astonishingly successful and important? The key lies in their social organization, says Wilson:

Ants are easy to overlook. Acting together, however, these insects are among the dominant forces of our terrestrial environment....We depend on this seething mass for our existence. Together with termites, ants turn most of the world's soil; they aerate it, drain it, and enrich it, channeling organic matter into their subterranean nests....Ants are among the most important disseminators of plant seeds. They are the principal predators of insects, spiders, and other small animals their own size. They are also the cemetery squad, scavenging and eating more than 90 percent of the corpses of small animals. So many kinds of plants and animals depend on them one way or another that if ants were somehow exterminated, hundreds of thousands of species would become extinct, and most of the world's ecosystems might be dangerously destabilized.

In one important sense ants are not little creatures at all. The operational unit is not the individual ant but the entire colony, whose hundreds or thousands of foragers, spreading and contracting like a giant amoeba, simultaneously patrol a wide stretch of terrain....

There are many ways in which ants and human beings are alike. Both are resounding success stories of evolution, after all, and both have achieved their success through their ability to form social groups, to communicate, and to manipulate their environment with great dexterity...

The ways of the ants are myriad, and they are endlessly fascinating....The ants filled the Earth because they stumbled upon a highly successful general strategy: the formulation of a colony of self-sacrificial nonreproducing workers, arrayed around a fertile queen, able to overwhelm solitary competitors and to invent novel forms of co-operative labour beyond the reach of ordinary animals. The ant colony is essentially a factory within a fortress, a splendid arrangement of soldiers, builders, nurses, and other specialists united in single-minded dedication.

Wilson's article brings out numerous interesting facts about these wonderful little creatures, which H.P.B. describes as "intermediary beings...a kind of transitional entity between two planes," having "conceptions of time and space which are its own, not ours; conceptions which are entirely on another plane." H.P.B. further refers to the ant "with its wonderful architectural, social and political abilities" as "inexpressibly higher in the scale than the subtle royal tiger watching its prey." The ant and ourselves possess different degrees of perception. We are on a higher scale of evolution; but "in relation to its own plane of conception and perception, the ant has as good an intellect as we have ourselves, and a better one."

The North American black bear's strategy for getting through the winter by means of hibernation is being studied by medical researchers seeking for answers to a host of human ills (*Parade*, March 1991). For several months each year, the bear becomes a self-sufficient, self-contained system that recycles everything and wastes nothing. During hibernation it neither eats nor drinks. Waste products that would quickly build to deadly levels in the blood of other animals are broken down into basic chemicals, then used to build new protein. All the water the bear needs is produced internally as the animal burns its copious stores of fat formed during a late summer feeding frenzy.

"Bears are metabolic marvels," says Ralph Nelson of the University of Illinois College of Medicine. He and other researchers studying them suspect that hidden in the black bear's physiology are clues to treatments for human ailments ranging from kidney failure to bone disease. Studies show that bears share with other hibernating animals—

the list includes woodchucks, various bats and ground squirrels—a single "compound" that circulates in their blood and brain and triggers the many complex metabolic changes that occur during hibernation. This "compound" is as yet unisolated and many questions about bear behaviour remain unanswered. For instance, just what induces hibernation at the proper time is unknown to researchers. Recent studies indicate that it may not be a change in the weather or a shortening of the day.

The "instinct" that prompts the animals to hibernate cannot be accounted for satisfactorily on materialistic lines. H.P.B. calls hibernation "one of the grandest mysteries of life and death," for it is a condition which is probably closest to the phenomenon of death. She states:

If we die—save accident—of old age, it is because the tissues of the body are worn out by the wear and tear of life: the blood loses its power of free circulation; the bones get ossified, and men die. But if you have discovered the great physiological and psychological secrets of nature, and know why some animals in cold climates hibernate and sleep without awakening from four to six months in the year, without eating, drinking, or breathing either, and yet return to life full of vigour and rejuvenated; and if you learn from some fakirs the secret of being buried alive for six months and then taken out from their coffin as a corpse, which after a few manipulations comes back to life—this is historically and beyond doubt proved—then you may say that you have discovered or learnt one of the grandest mysteries of life and death.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

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ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
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"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, NOS. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards of signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.